



CHICAGO, MAY 6, 1871. VOL. X.—NO. 7.

Original Poetry.

Written for the Religious Philosophical Journal. A HERETICAL POEM.

"The Doom of that Fellow 'Scaffolding After God.'"

By Hereticus; Given through the Mediumship of Mrs. J. J. Silcoxson.

'Tis the nineteenth century, so they say; And every one hopes to have his way; And if he can't get it, by hook or by crook, He will mend the old laws and alter the book; Oh, 'tis 'heresy' here, and 'tis 'heresy' there; 'Tis 'quackery' that begins and ends the prayer; Through diploma doctors may all disagree, Till it comes to their bills and their Rate of Three.

Before the people could go to school, The Knight of the Lance might bleed the fool, But now that the people have learned to read, There are fewer fools for the Doctors to lead. And now that the people can cure themselves, And are running away from the Doctors' shelves, The Knights of the Escalopians school Must: Her the laws and get the rule. The sleep of the State's best choice Must be used as a paw for the State's sole choice. And so the people must all be taught How they in the net of the Knight are caught. The Doctors of Physic and Doctors of Creed Will straighten away to the people's need. And say one doctor to put a pill In grandma's mouth, to cure her ill. Must be dead for the crime, with a good round sum, And wait till time till the Doctor come. Should grandma die, with her pillow bent, To spread a plaster and cure the rent. When poor little Willie falls in the dew, How soon she may fall 'neath the law's dread hue! For if it's a crime to collect her dues, When furnishing him for the sufferer's use, Does not the crime apply to the act? Shall the law forb' a merciful act?

speaker" to conduct the funeral service, and had applied to the trustees of the New Church for the use of their House wherein to perform these last sad rites. The request was unobtainable and kindly granted.

It was one of those bland, premature spring days in March, that heard the solemn harp ring from the village steeple, announcing the hour of the funeral. Lying aside the bundle of letters waiting to be answered, we leisurely repaired to the Church. Old ladies and widows in black; carworn, cadaverous-looking women, whose faces we never met at a funeral; faded mothers, supernaturally pale, and young damsels floating along in pairs, and broods of little girls, were crowding into the edifice. As we passed in, we observed at the door a slight-haired young man of nervous, sensitive temperament—his brother of the deceased, waiting the arrival of the procession; and taking our seat, we observed him actively moving through the auditorium distributing small books to the fingers.

"How queer!" whispered several persons near us—"he's a one of the mourners!" Here, indeed, was an innovation upon old customs, both strange and unnatural to the reduced sensibilities of a numerous class present—"that class of persons who shrink from improprieties and never dream of entering a mortuary from religious motive or principle. Though the public exhibition of a prominent part in the conduct of the funeral by this brother was doubtless unnecessary and the incentive bad in error, there was nevertheless a nobility in this moral course which in the hour of grief prompted him to perform a duty regarded as popular and judicious. We knew that beneath that pale, serene face, were emotions deep and tender; and far down beat the bruised and heavy-laden heart with the grief of a mother who in this mortal course which in the hour of grief prompted him to perform a duty regarded as popular and judicious.

Soon the coffin was borne in, followed by the women family, the father and mother, brothers, sisters and youthful husband. Then a bald-headed man, with deep lined face, large, glazing eyes and prominent nose, ascended the pulpit, and for a little while he spoke very freely. We thought of the little girl whom he had often seen romping with her playmate, of her ringing laugh, her loving smile, and the voice that was sweet in song; we thought of the maiden, we thought of the lover—of the happy pair we had once espied in the garden, evening encircling each other as lovers do, when the forest trees and the birds are their only companions. Ah, how soon the anguish of mortal suffering had broken in upon that dream of love and marriage! How soon her earthly hopes and joys had been transferred to the untrammelled and boundless life of the spirit! The eyes that beamed with affection, the lips that responded to love's caresses, the cheeks that blushed at the praise of her own loveliness, and the ringlets of her wavy hair that rippled by the summer breeze, were all, all were now laid away cold and still in the narrow house of death. But the immortal soul that had invested the material covering with animation and beauty, does it not bloom in a fairer world than this, clothed with all the graces and charm of youth? Consolation and reason, and omen demonstration answer Yes—always, Yes!

The speaker arose and uttered a very impressive invocation. There was no chapter from the Bible—no text for a sermon—no such there and then. After the prayer there came another pause, then a commotion in the audience, when the brother and several little girls ascended the singing gallery, and the childish voices mingled in a hymn of spiritual song to the tune of "Long Ago." After the novel, impulsive music from the juvenile choir, the speaker proceeded in a deep solemn voice to address the audience and the afflicted family on the subject of death and immortality, pointing the grandeur and beauty, joy and peace of the "Summer Land."

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gentle being, a redeeming, humanizing, spiritualizing element which breaks up the cloud of despair, and dogmatic theology and makes a rift in the dense, gloomy, forbidden clouds of doubt and despair which have so long hung over the Churches. It is customary—may it be become the fashion, especially in our own denomination, to speak scornfully and contemptuously of the Spiritualists. If we are Christians and not Pharisees, we shall give them the hand of fellowship, receive them gently when we see them drifting away from God and the Bible, and try to lead them by the still waters, where life is pure and sacred and there are "Pleasures at His right hand forevermore."

PROPHET.

From the Richmond Ind., Herald.

What Power can Foretell Future Events?

A little girl came into my office one day and said, "Mr. Stieglitz, I saw in a vision last night your foundry blow up." I said it was only a dream, she replied, "no I was not asleep and I saw it very plain, the whole heavens was a cloud of smoke and filled with brick-bats and other fragments; and there were two or three killed and several wounded." I was then engaged in the foundry business in Alton, Ill., in connection with Mr. James Patterson, we had a fine establishment having cost about \$100,000. This was in 1862. Some few months after I was strangely impelled early one morning to hasten to the foundry, which I obeyed, and as I passed the gate on going in I discovered all was not right, I ran to the boiler as I saw it was red hot and McLaughlin was in the act of starting the engine. I stopped him instantly, he had started an explosion would have ensued; he had been in some fuss with our foreman the night before and got to drinking over it, I discharged him and shortly afterwards leased my share of the foundry to Mr. J. McLaughlin. McLaughlin applied and obtained a job of situation. I felt uneasy about it, and told P. that life and property were in eminent danger with such a man at the engine, but he thought the former was a good warning and refused him. Mac was a Scotchman and a safe drinker, was well enough. Some few months afterwards I had been to market and passing by the Foundry gate saw Mac about starting the engine, I felt the same pressing sensation come over me, I told him to stop the engine, and he ran to the boiler, but as he was not in my employ I passed along one square and turned the corner, when I heard a terrific report followed by a shock that caused the earth to tremble. I looked up and saw the boiler coming down the street, and without pausing I ran to the corner and saw the boiler fragment fly directly at the little girl. On returning I found the sidewalk where I had passed about five minutes before. McLaughlin and another man were killed, and several badly injured, fortunately it was early and the hands had not got in, but the destruction of property was heavy. While they were getting Mac and the others out of the ruins I happened to step upon the head of the boiler which had been thrown out some distance and stood upon it some time meditating on the strange and terrible affair. I thought of the vision and how I had once saved it, yet it would come. I will describe the boiler head which I stood upon, for it is an important figure in this strange affair. It was a boiler head, it was 54 inches in diameter, had 43 flue holes, 2 1/2 inches in diameter, with a flange turned up around the outer edge.

Time passed on and in June 1870 I returned to Wayne county, Ind., and on the 13th of November, following, attended a spiritual seance in Lyonsville, Ind. Richmond, Mr. Maxwell was principal medium and was engaged in describing spirits on the other side from where I was, a strange lady was sitting by me who had not spoken to me nor I to her, although we had been sitting together over an hour, and while this lady was still describing on the other side this lady said to me, "I see a large plate of iron slipped under your feet," not knowing what I meant I let it pass, after awhile she said, "I still see that plate of iron under your feet," I then asked her to describe what she said, "I see a large plate of iron and it is turned up all around the edge, it looks like a big basin full of holes and it is larger than the side of the organ." I got no impression of what it was, after a little Maxwell looked over and said, "I see just what that gentleman (pointing to me) is a man that seems to have been killed suddenly by an explosion or something of that sort, the left side of his head is torn off and his left shoulder and arm is gone, he is about medium height, rather raw-boned, broad across the shoulders and shows considerable strength, described his eyes and general features, and then says he has very peculiar hair it is a white color but very peculiar, as soon as he speaks of his hair I recognized it was McLaughlin. Maxwell said, 'I see that he had some way described him.' Before I confessed a recognition I asked for his nationality 'I see that he has come across the water,' was the reply. The description was as perfect as could be given by McLaughlin's most intimate friends and would be identical by any one that was ever acquainted with him, I also recognized the plate of iron as the boiler head that I had stood upon the morning of the explosion.

Now these are all facts, and I would be willing to swear to them if I were on my dying bed. I think I know of the explosion and its terrible consequences; many know how near he came to blowing it up before, and several knew of the foretelling of it by the little girl. I am also willing to swear, and do most positively swear, that I never saw a description of any person having the grave opened, nor of standing on the boiler head, I have not to my knowledge thought of it until it was called up on the 13th

of Nov. it had entirely passed from my mind. I have but rarely spoken of the explosion as a circumstance, for I have ever since censured myself for not running to the boiler on the morning of the explosion when I was so strongly impressed to, for I believe I could have saved it again. Now the question arises, who was it that had a hand in this awful affair to me, as well as to others, was it Saint, was it Devil?

C. STIEGLITZ. Richmond, Ind., April, 1871.

SPIRIT LIKENESSES.

Letter from J. B. Fayette.

BROTHER JONES.—A portion of my time for the past ten or twelve years has been devoted to spirit painting. Eight years of the above time, I have only painted in the night-time, the other portion has been occupied by daily business, by which I have gained a support for my family. I have painted very many portraits and sent some to every State in the Union—disappointing a few, and making some glad and happy. But to the point. The spirit friends with me to give to humanity, the evidence obtained in the above time in relation to spirit manifestations. In order to comply with their wishes, I have been looking over my correspondence, and have copied some letters, and will send them to you, and if you think they are worth publishing in your excellent paper, all right; if not, it will be all right, so far as I am concerned. I do not send them as an advertisement, to solicit or obtain business or money, as I have a business that requires all my time and attention, and no time to devote to painting, except I encroach on the period nature needs for repose. I will mail some copy to-morrow, and thus fulfill to part the wish of the spirit friends. I had that much of my correspondence in relation to spirit painting, and I should be compelled to copy from memory, but that would only amount to assertion on my part, but this is ready to mail to you. It copied from the original in my possession. Very Respectfully,

OWEN N. Y. J. B. FAYETTE.

DRAWN.—Your note and the picture came to hand in due time. Many persons have seen it, and all pronounce it the most artistic spirit painting they have ever seen. All who are acquainted with my family, declare it to have a close family resemblance, and my family recognize the features of a son that was drowned many years ago. It is a remarkable test, as the work with this perfection, I have no doubt you would get an excellent patronage here, and do well. You would be perfectly safe to open up here for that business. You will please write on a piece of paper the conditions relative to painting the picture, the time occupied in its execution etc., to be kept with the painting.

I am yours truly, THOMAS RICHMOND. Chicago, Ill., April, 1863.

MR. FAYETTE.—DRAWN.—Your letter by mail, and painting by American Express, was duly received. Please accept my most hearty thanks. I not only recognize the features of my spirit mother, but the portrait is correct in every particular, even to the dress she last wore. It is a remarkable test, as the work with this country. And this test ought to be known; I therefore enclose a full statement of the same directed to the office of the HANOVER LIGHT for publication. I should like to get more paintings of spirit friends, but am unable to paint the picture, but hope you will favor me again when I am able.

Yours Truly, C. H. FISHER. St. Louis, Mo., April 1st, 1861.

From the Kansas City, Mo., Times. Ghouls at Work.

About four months ago the body of Lizzie Martin, one of the class delicately allied to that of the demi-monde, was interred in the city cemetery, the matter creating some stir at the time on account of the youth of the girl and other attendant circumstances which were spoken of in the papers at the time. The sensational part of the incidents were dressed in a somewhat exaggerated manner, perhaps, and the matter carried to a little excess. She was buried at great expense by Mollie Hipp, of whose house she was a inmate, and between whom and the deceased there is said to have existed a strong affection, somewhat remarkable between women of their class, who are generally supposed to be void of the ordinary affections which sway the human heart. The matter finally died down and had been forgotten by all except a few of those concerned. There is, however, a sequel to the story, which contains some remarkable features of a somewhat sensational character. We have investigated the matter and are tolerably well assured of the correctness of such facts as we shall present.

A few days after her death and while the circumstances of the case were still fresh in the minds of the public, Mollie Hipp, her friend, it is said, since the days of her childhood, was visited by a dream in which the dead girl spoke to her and told her that her grave had been robbed, and telling her by whom the deed had been done. She mentioned it to several persons, but they looked upon it as the ravings of a disordered fancy. The dream returned to her several times, until it influenced her to such an extent that she determined to get the matter by having the grave opened. After some trouble she succeeded in getting a permit to do so, and yesterday put her design in execution. When

the grave was opened the coffin was found to be empty! A fine plate glass, costing \$160 was broken, and nothing was found in the coffin but the shroud and a few of the grave clothes. The screws and other silver trimmings of the coffin had all been taken. It is stated that the girl had a number of rings and jewels of value upon her person, which of course were not to be found.

Taken as a whole, the case presents some singular phenomena. The story sounds something like the sometime brilliant creation of a reporter's airy imagination, but that foundation and detail are true, is proved by the fact, that there was no motive for the opening of the grave beyond or beside the dream, which was found to be so remarkably true. We are no believers in the supernatural, but frankly confess we are unable to explain this case. We cannot offer a more appropriate observation upon it than that of Lytton Bulwer, in the "Haunted House." This, then, is not the supernatural. What we have hitherto regarded as the supernatural is found to be the natural, and is explainable by some law which we have not yet discovered.

Remarkable Presentiment.

One of the married ladies of Charleston, who embarked in the late "Home" steamer, in 1837, and who had passed the summer in the north, resided, for several months previous to her departure, with a relative in the city. On several occasions, she related to a number of persons in the family, and to friends who visited her, that she could not account for the remarkable apparitions that almost daily were conjured up before her. Though at work in the chair and awake, she would constantly have her feelings wrought up almost to hysterics by the sight of some dreadful specter, the parting of the vessel into fragments, and the drowning of crowds of people, principally her family and friends, engaged in the angry billows. It would seem by the narrations which have been made to us, that, though little dreaming then that she was to come to the awful realization of her imaginings, she foresaw, with prophetic exactness, all the details of that dreadful event, which has drawn forth the sympathy of every American bosom. A few weeks after the new steamer "Home" began to be talked of, and immediately, as if by some fatal impulse, she perished with her husband and child, and the vessel was wrecked upon a rock. The name seemed to possess a charm in itself, that invited those who were preparing to escape our winter for the balmy climes of their south. Her husband had resolved to defer his return to a later period; but it was to no purpose. The fatal catastrophe occurred on the first resolution; and there perished the whole of this interesting family.—New York Mirror.

LITERARY.

Peterson's Lady's Magazine, for May, has appeared, and it is indeed a splendid number. The illustrations are superb, and the fashion plates are just the ones required by the ladies. There are many really fine features connected with this magazine.

Wood's Household Magazine.—Most heartily do we welcome the May number of Wood's Household Magazine. We hardly recognized it as it entered our office in its new, spring clothes; but while admiring the color and quantity of its dress, we were delighted to discover that it adorned our old friend. The improvements which have followed thick and fast in this Magazine, show the enterprise and success of its publishers. The heavy paper is a great addition, as well as the cover, and its typographical appearance is unsurpassed.

The contents are unexceptionable, and among its list of contributors are some of the most noted writers of the day. We do not understand how Mr. Wood is able to do so much for so little money—contributions are very few and the Magazine is furnished for the small sum of one dollar. Specimen copy free. Address S. B. Wood & Co., Newburg, N. Y.

IS THERE ANYTHING IN A DREAM?—A young man named Noble recently visited Nashville, Tenn., to meet some friends whom he had not seen for many years. One night while there he awoke from a frightful dream in which he saw his father killed by an assassin. So vivid was the dream that it was some time before the young man could compose himself to sleep again. He did so, however, and the next morning told the family with whom he was stopping of his dream. Of course they said it was very queer; but nothing further was said about the matter. On the 23rd, however, a gentleman brought the intelligence that the father of young Noble had been robbed and murdered on the same Monday night.

GUARDIAN SPIRITS.—The belief that guardian spirits hover around the paths of men, cowers a mighty truth; for every beautiful and pure and good thought which the heart holds, is an angel of mercy purifying and guarding the soul.

—Mr. Britten called from Liverpool on Tuesday last for New York, to prepare a home for Mrs. Harding, Mrs. Floyd, and himself, on a long little estate which he has acquired near to the city of Boston. Mrs. Harding and Mrs. Floyd will follow in a few months.

—Mr. D. D. Home has returned from Rome. It is said it is about to be married to a Russian lady of high rank.

—A fortune-teller was driven out of Cumberland, Kentucky, last week, by the citizens.

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A SEARCH AFTER GOD.

NUMBER XXVII.

The First Cause—The Germ of All Human Being—Matter and Spirit—A Search for a God for Existence—Reasonable Conclusions in Reference to a God and Man.

Spirit—In all ages of the world, and in all conditions of society, the inquiry has been made in reference to the existence of a First Cause. The first man, the first planet, the first comet, the first central sun—where are they? There was a time in the history of the world when this earth was regarded as the first world, Adam the first man, and Eve the first woman, but that idea has long since passed away, but the human mind, ever on the alert, is still asking for some ancient landmark that points significantly to the first man, or the First Cause.

Luciferus—Indeed! is there no First Cause? If no First Cause, then everything must necessarily be the result of chance.

Spirit—Matter—whence its origin? That body of yours is a complex organization. It is composed of matter. Matter has eternally existed—it is indestructible. So far, then, as the material of your physical organization is concerned, it has had an eternity of duration. Centuries ago, portions of it may have been flying in the air, moving in the fields in the body of the cow, or horse, or perhaps, hanging in the forests as fruit. There is no first to the material of which your system is constructed. That which composes your physical organism to-day, years hence may furnish nourishment to the vegetables of the earth. Now, as to the first man—you desire to know something in reference to him. Please, then, be patient with me. Assuming, then, the material of the body as a starting point, we find it beautifully arranged and admirably adapted for a specific purpose. In this arrangement, we see evidences of design in the adaptation of one part to another, but you are aware that matter and its laws have eternally existed, and connected therewith is a beautiful adaptation for certain purposes, and we could straightway infer that there is a design connected therewith. The matter of the body had no beginning—what, then, connected therewith that did have an absolute creation? What part of it has always existed, and what part absolutely created? If God had anything to do with it, was there an absolute creation? Wherein? Did he use existing material? Of course he did. What does that imply? An organization, and God the organizer. What God organizes, he can disorganize, and you are at his mercy. God the organizer, and man the organization? One the creator, man the child? Now look at such an arrangement and weigh it carefully. If, then, man was organized through the instrumentality of a God, he was made out of existing material, and in compliance with existing laws. The material, then, of which man is made, always existed, and that we know can not be annihilated, but we fear our conscious existence may be, if at any time the germ thereof was organized, because the power to organize implies the power to disorganize, and even if this germ was created through a "natural" process, could it not be destroyed through a "natural" process also? We must banish this idea of the absolute creation of human beings, or accept the other extreme, a possibility of their destruction.

Luciferus—You assume, then, that there can be no absolute creation without the power of absolute destruction?

Spirit—I am only reasoning as to the probable results. I rather banish this idea, and establish the fact that the germ of every human being always existed. It is only by that means that his immortality can be fully sustained. If the germ of every human being always existed, the same as matter, his immortality is fully established. The only change is condition that takes place within his nature, either progressive or retrogressive. The former gradually illuminates his soul, the latter darkens it, and may for a time suspend his consciousness altogether. The first man, like God, can not be found.

Luciferus—The idea that the germ of every human being has always existed, and is co-eternal with matter, places us in curious relations, and does away with the necessity for a God altogether.

Spirit—We can only grasp with existing conditions. You can recognize your own existence, and so far as your own consciousness is concerned, that is within yourself. The first man, if he exists, either had, or had not, a consciousness of who created him. So far as our own existence is concerned, our consciousness is told nothing in relation to our origin. We are led to believe, however, that the germ of every human being always existed.

Luciferus—You seem determined to dispense with the existence of a God altogether, and seem to think that life itself would be on a more substantial basis without one.

Spirit—If matter was created by a God, it would not be eternal; it would not have eternally existed, and not having existed through all past time, we would have but little hope that it could always endure. Take away all intelligent creative power, so far as man is concerned, and does not his life rest on a more substantial basis? When you know that the germ of his nature is eternal, you take the creation and destruction thereof out of the hands of a God. Even the religious world long since separated God from matter, or did not regard it as a part of him. That rests on a substantial basis, and has no God to fear, for its existence is not dependent on him at all. Does man as an individualized conscious entity, rest on a less secure foundation than matter? We know that matter is eternal—it does not owe its existence to God, and can we not claim that man, or the germ thereof, is eternal on the same grounds? Now, God in order to make man, was compelled to use material co-eternal with himself. If he created consciousness, he could as easily have created matter. If there is one part of man that has not always existed, then there was one part of him that was absolutely created, but the absolute creation of anything is an impossibility—he makes something out of nothing beyond the power of a God. Taking all sides of this question into consideration, we deny the absolute creation of man—regard it as an impossibility—just as much an impossibility as the creation of matter.

Luciferus—Admitting your position to be true do you not do away with a supervising intelligence?

Spirit—Not by any means. Individualized

Intelligence are co-eternal with matter. Matter has its laws, as well as individualized intelligence, but those of the former are subversive to the latter. God, if he exists at all, has an infinite, conscious life, and while cognizant of his own existence, must be conscious of each individualized, intelligent existence, also. Should there not be in such a case a reciprocal action, and witness his existence as well as he ours? But we know nothing of the existence of any such being. You assert that he is omnipotent, omniscient and omnipresent, and has eternally existed. In our search after God, we have found beings who possess some power, great wisdom, and are present within certain limits—and the germ of each, we believe, has eternally existed.

Luciferus—If your idea of finite intelligence having eternally existed, be correct, then there can be no infinite intelligence incorporated with all things. But are there not laws connected with matter that seem to be imbued with intelligence?

Spirit—In regard to Nature's laws, I have fully explained their characteristics in a preceding communication. Intelligence seems to be the controlling cause. Matter and its laws, in many portions of space, are in a negative state until aroused by the skill of man. The husbandman of earth ploughs his ground, pulverizes the soil, and sows his seed, and thereby certain activities of matter are awakened, and a golden field of wheat is the result. It was an unexplored region of space, where the footprints of spirits have never been seen, and their voices heard, or presence felt, matter and all its activities are in a negative condition, perfectly dormant, as it were. Now, for any one to suppose that this matter can arouse itself, awaken its dormant energies, and form of its own innate properties a world, is greatly mistaken. Now, believe me, that as you are compelled, in following your ordinary duties of farming, to arouse to action the energies of matter through certain operations of your own, there was a time that those still higher in the scale of existence, had to arouse the negative laws of matter, in order to produce the earth on which you live.

Luciferus—Then matter and its laws can not form a world, independent of a supervising intelligence?

Spirit—No; its laws are as powerless to produce a world as they are to produce a house, without the supervising intelligence of some one, as I will hereafter more fully explain.

To be continued.

A BAPTISMAL ROW.

A Girl Baptized Against the Protest of Her Father—Two Officers Hold Him While the Work is Done.

The rows that occur in the various orthodox churches of our country, come under a great variety of heads, and soon a dictionary, different from all others, will be required, in order that those who lead a pure, upright life, outside of church organizations, may understand the vocabulary employed to represent the various creptive conditions of the "Doctors of Souls." We have had "Sacramental Rows," "Sacred Fights," and "Religious Set-to's," but these vulgar terms are but a commencement of those necessarily required, in order to express the wonderful rubber-like qualities of ministerial functionaries who have donned the ecclesiastical robe, accepted their "high" calling, and worship God in accordance with rules laid down by him who sent forth a lying spirit, that King Ahab might be destroyed, and who occasionally so far forgets his exalted position as to "let his anger burn to the lowest hell" (Ex. 23: 22), in order thereby to scorch some one who has been cast thither.

Now that we have had "Sacramental Rows," "Sacred Fights," "Pious Quarrels," and "Religious Set-to's," what new term has to be coined in order to express understandingly a serious disturbance that occurred among those high-toned "Doctors of Souls."

Glance at the head of this article, and what meets your eye? Do you see God in it? Perhaps you do—as plainly as you will ever see him in the "Constitution of Uncle Sam," or in the bosom of that eminent divine who never gave away a cent for benevolent purposes, on account of his habit of clenching his hands so tight in prayer, that he could not open them to assist the hungry or needy—perhaps he is as plainly discernible there as in the heart of that august minister of the gospel, whom Mr. Partridge said had graduated "from the cock and rail pit to that of a circus-rider, then a locust preacher, then a staple minister of the gospel." Well, that makes no difference, as we simply desired to refer to that "Baptismal Row," which occurred on the romantic banks of White River, in the prominent "divorce State" of Indiana, and which has created such excitement that we have no doubt that the orthodox God, sitting on his seven-by-nine throne, somewhere, where nobody knows, and but few sensible people care, if they can only keep his disturbing qualities from being engrafted in the plastic heart of Uncle Sam, who has no taste for "rows," and who at present is as healthy as one could wish, looks upon it with a keen eye, and then sprinkles thereon a few drops of the "blood of the Lamb."

This "Baptismal Row" was an event just as important as when Tom King, the prize-fighter, put on his ecclesiastical robe, and entered the "religious prize-ring," to have a "set to" with his Socratic majesty, who made God bow, God curse, Jesus weep, and Peter deny, and Herod crucify, and who adopted for a motto, the morning after his creation, "Truth is mighty and will prevail," and from that day to this, like the illustrious Father of his Country, "he never could tell a lie," but the world would rather he had lied a thousand times to Eve; and "kept the thistles and weeds from the country," and thereby prevented any necessity of having the world infested with "Doctors of Souls," who carry with them the innocent blood of

Jesus, which they administer in doses to suit all grades of crime—some requiring one drop, others a barrel, while that minister who had seven wives would be required to bathe in it for a hundred years. But you may regard this outside of the question, that stands forth at the head of this article, and demand us to confine ourselves to our subj. We will do so; but preliminary thereto, we desire to state that it would have been much better for the world if the Serpent had not forebowed the action of the little Georgy, who with his hatchet in his hand cut down his father's favorite cherry tree, for he knew that he was truthful to Eve—that's what's the matter! Had he told mother Eve that her eyes would not be opened, and that she would not become as God, knowing good from evil, he would have given expression to what is generally understood as a lie, but the "truth is mighty and must prevail," was as true with the Serpent as with Mark Twain, who, too, cut down his father's cherry tree, and immediately went to him and said, "It was I who did it, I cannot tell a lie, father," whereupon his father, angry as a wild hyena, said, "Son, I would rather you would tell a thousand lies than to have cut down that tree," and then he gave him son just such a curing as God did the Serpent for telling the truth to this Eve. The advantage of lying, in a moral point of view, so far as that ancient conglomeration of mystical traditions is concerned, is valuable, for he it knows, that these traditions were invented by the India-rubber-like mind of that plastic law-giver Moses, who bottled them, and wrote thereon "Inspiration," but not like Bourbon whiskey or sherry wine, it has gradually lost its efficacy, until now it is considered almost worthless. And now in this enlightened nineteenth century, philosophers have commenced considering the amount of good that would have been realized in agriculture, if the Serpent had told a lie to Eve, and thereby prevented her from eating the fruit of that tree which, like a Chianti bottle, was due to look upon, but like ethylene gas, would kill at ninety rods. Had he told a lie, Canada thistles would not have pierced our feet when a boy, nor nettles stung us, nor brambles torn our flesh, as we used to hunt blackberries on Chestnut Ridge, in New York.

But our subject was a "Baptismal Row," a new subj. just added to the criminal serological calendar or dictionary of the orthodox church, and which originated, as we have said before, in Indiana. This term was derived from Bab, the originator of wooden nutmegs, and "mal," which means evil, and "row," derived from the Abrahamic language, found first as a hieroglyphic in a cave in Africa, and is used now in the criminal calendar as rowdy. The reader who has studied Greek, Latin and the Corgy Negro dialect, will see at a glance that we are a linguist more learned than Robert Collier, who is the only man in America who thoroughly understands the nature of Daly, and who is fully conversant with the by-laws of Nature, all of which may be attributed to that wonderful accumulation of matter to the extent of about 200 pounds avoirdupois in his person. Having fully explained the meaning of the term "Baptismal Row," so that those conversant with the ancient languages will recognize the truthfulness of our statement, we now cease our levity, and desire to give a history of this most extraordinary case, though feel half inclined to continue this, like a story in the New York *Argosy*, but fearing that our readers might consider it as a sell, or as an adroit advertisement for Orion's Tobacco Antidote, we desire to state that Col. Bundy is the sole agent for the sale of that article, and he is constantly receiving certificates of its efficacy. Fearing that our readers will still consider us as playing upon their credulity, we give below an extract from the *Muncie (Indiana) Times*, of March 21. But before doing so, we desire to quote a couplet from the good old Methodist hymn which says:

"While the lamp holds out to burn,
The victor's banner may return."

But just a word: this hymn was not sung by Eve after she was driven out of the Garden of Eden!

A BAPTISMAL ROW.

"On Sunday afternoon last, a scene transpired on the banks of White River, in this city, which has caused a large amount of discussion in religious and other circles, and which created an intense excitement while it was being enacted. The facts, as related to us by various persons, are as follows:

"Some weeks ago a daughter of Mr. S. Rodman, of this city, while attending services at the Baptist church, became deeply interested in religious questions, and finally expressed a desire to become a member of that church by being baptized in accordance with its usage—that is, by immersion.

"The young lady is in a very delicate state of health, and her father requested her to postpone the rite till a more propitious state of the weather should arrive, he fearing the shock of an immersion in ice cold water would seriously, if not fatally, injure her. She still, however, expressed a desire to have the rite administered, and Rev. J. M. Bennett, pastor of the Baptist church, agreed to receive her into the church, by immersion on last Sabbath. Hearing this, her father took her to the residence of Mr. Bennett, showed him how fragile was her physical condition, and urged him to postpone the ceremony to a more propitious season. He had no other objection, he said, to the immersion of his daughter, but this one—his fears that her health would be permanently injured by it.

"Elder Bennett, however, determined to proceed with the affair, and appointed last Sunday afternoon as the time, and White River, at the foot of High street, as the place. Mr. Rodman then endeavored to prevent his daughter from being present, but in this he was unsuccessful, and at the hour appointed, Elder Bennett, with a number of his parishioners, male and female, and Miss Rodman, repaired to the banks of White River, and prepared for the administration of the sacred ordinance. Mr. Rodman heard of it, and at once hurried to the spot, and forbade the minister from proceeding any further in the matter. His protests were disregarded, however, and the minister and the young lady stepped into the water. Mr. Rodman's protests became more emphatic as determined, and finally Mr. Martin Gallier, one of the church present, ordered Sheriff Swain and City Marshal Robinson to seize and hold him until the ceremony was over, which they did, he continuing his verbal protest, however, in

which he was seconded by an elder sister of the penitent.

"Borne, however, the ceremony was over. Mr. Rodman asked the minister to desist till his lawyers could be present, and his rights in the premises determined by them, promising to cease his opposition if they should decide that he had no right to control his daughter in the matter. He accordingly sent for Messrs. Kilgore and Gregory, but before they arrived on the scene the ceremony was over.

"As soon as the young lady was baptized, she was put into a carriage and driven rapidly away, and the crowd dispersed.

"The affair created considerable feeling and discussion, and one or two lawsuits will probably grow out of it, as Mr. Rodman says he is determined to know whether the law gives him the right to control his minor children or not. If the affair takes this course, it will make one of the most interesting and important cases ever tried in our State courts."

MEDIUMSHIP OF CHARLES H. READ.

Letter from R. Gailly.

Mr. S. S. JONES—Dear Sir: I have not the pleasure of your personal acquaintance. In reference to myself, therefore, I take the liberty to enclose one of my circulars.

Charles H. Read, who in his letters and circulars calls himself "The Myerian Man," has been with me in the last week, and has given several private and one public entertainment, charging an admission fee at all. I have not witnessed his manifestations. Those who have seen them (in the dark) tell me they are wonderful. His coat, they tell me, is taken from his person when he is tied up and held fast by some person taken from the audience, and the party holding him is unable to tell when or how it is removed. O her like mysterious feats are performed.

What do you know of this mysterious man Charles H. Read? For many years I have been a reader of your Spiritual papers, but do not recollect of seeing his name among our mediums. While here he did not publicly claim to be a medium for spirit manifestations, although I am told he did in the private ear of some. Your association with leading Spiritualists, and long connection with the JOURNAL, has given you many opportunities to learn the character of our public mediums. I hear that Mr. Read has been traveling for a long time in his present capacity. What do you know of him as a Spiritualist and a medium? Is he regarded as a reliable medium for spirit manifestations, by the leading Spiritualists of our country? In what light did I hold him up to the public? I would not knowingly brand a reliable medium as a professional trickster, nor would I flog upon the public a mountebank as a genuine and truthful medium? My aim is to do him justice.

I have made these inquiries for the good of our cause, and with the approval of many of our friends, by whom he was not generally perceived here.

If you should think the subject worthy of your attention, you will please answer by letter, or if you prefer, you may publish this letter, and answer editorially through the JOURNAL. There is among us too much false pretension, and too much credulity. Let us "try the spirits," and the mediums. I expressed a wish to do this before Mr. Read arrived here. But he, or those who took him in charge, did not see fit to give me an opportunity to do so.

Hoping to hear from you soon, I am, Very Respectfully,

R. GAILLY.
Coldwater, Mich., Apr. 24th, 1871.

REPLY.

We never saw Mr. Charles H. Read. We only know of him through the BAXTER or LUMBY, those who have attended his seances, and from letters we have received. Some writers speak of his mediumship in the highest terms of praise, others denounce him as an impostor and as greatly given to highly coloring the truth, so as to, in some cases, render it almost imperceptible.

We are inclined to the opinion that he is one of the best mediums for physical manifestations in the field. We are also inclined to believe that he is a little vain in his boasting. But what of this? Read is true to his own organism, of which he may, perchance, brag, but in its making up, he certainly had no voice.

Read is a medium. Mediums are not made to order; they are developed by an unseen power. If our spirit friends can afford to develop and use them, why should we denounce them for traits of character which are inherent in their nature, and engrained there before they were born?

He may, if he choose, go before the public, announcing simply the phenomena that is manifested through him, and let the witnesses determine the cause, and by so doing he may escape much persecution.

Read never, to our knowledge, denies being a spirit medium. He like every other medium, has to run the gauntlet of public criticism outside of the simple question of mediumship. In one breath he is accused of being a great boaster, and perhaps truthfully; in the next, he is complimented of because he does not boast of being a medium!

We have this advice to give our readers. Whenever you have a chance to do so, go and witness the phenomena manifested through his mediumship. Scrutinize carefully, but with a spirit of kindness, and you will be richly compensated for your time.

We hope to see him in this city soon. Many are anxiously waiting his arrival. Physical manifestations are rapidly on the increase, and are doing more to convert skeptics than all other phases of mediumship combined.

Pythagoras and Plato.

Among the other fine works of spirit artists, to be found in the reception rooms of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, are the likenesses of Pythagoras and Plato, large sized photographs from life-sized drawings by Anderson.

We are indebted to Brother and Sister Albert and Lullis Stegeman for the photographs, and shall be pleased to have our friends call and see them and other works of the fine art, at their convenience.

HIT.

We are now filling all our orders for Dr. Mary E. Walker's book with the above striking title, and can supply the demand without delay hereafter. Price, \$1.50; postage, 10 cents.

MEDIUMS.



Then, turning to an old lady, she described her husband, son and father, to another, her brother, giving cheering words of consolation.

JOURNAL.

[SING COPIES EIGHT CENTS

VOL. X.—NO. 8.

BY MRS. S. E. BALLARD MAYNARD.

And one that stood in the middle of the aisle.
 Pained, sweet, slender, and young, and fair—
 Something like skin to a child, and a face—
 Early and full marked, not a hair too fair—
 And old like a child, and a heart and brow,
 Surely, outwardly there is some one at
 For in some child's face, some one else's wave
 Like some old thing, and all in the past—
 And I said, and I said, and I said the grave!

THE NEW YORK TIMES, Nov. 10, 1871.

Literes (g) Discours In the 11th Methodist
Church by Rev. W. H. Slater.

...the ...
...the ...
...the ...

Stayed against you?

[illegible]

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly grainy texture and is covered with numerous small, dark brown spots, characteristic of foxing or dirt. There are also a few larger, faint smudges and a small, dark, irregular mark near the bottom center. The overall appearance is that of an old, well-preserved but slightly worn piece of paper.

Letter from W. M. C.

Religio-Philosophical Club

1. *Adiantum* (L.) Sw.

templated.

Religio-Philosophical Journal

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A. S. JONES, ASSOCIATE EDITOR.

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CHICAGO, MAY 13, 1871.

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Appreciating money in this office for the Journal, should be careful to state whether it is a renewal, or a new subscription, and write all proper names plainly.

A SEARCH AFTER GOD.

NUMBER XXXVIII.

Wonderful Power of Man on Earth—He stands in New York and sees objects in Europe—Liberating the Activities of Materialized Intelligences Connected with the Operations of Nature—Power of Spirits after Millions of Years' Experience—The Guardians of Earth—Strange Accidents of Lucetia, who, all at once, seems to see perfection in the Management of the Earth—Changes taking place on its Surface.

Spirit—The human mind, the conscious principle of man's organism, filled with lofty aspirations, in scanning the operations of those things with which it is surrounded, asks the question, Is it possible that this vast, complicated machinery is moved in compliance with certain forces inherent in it, eternal like matter, or is there something outside thereof, that superintends or directs the same? In the Spirit World there are many things, the operations of which I can not fully understand, and do not expect to until I arrive at a certain round in progression's ladder. It is useless for me to attempt to understand all the complex operations of the laws connected with matter and spirit, until I am brought in company with those that control them. The chemist can perform many wonderful experiments through the instrumentality of his knowledge, but it will be millions of years before he can so combine the forces of matter that they will produce a comet or planet. He can, standing in New York, as quick as a flash, raise an iron hammer in England, weighing two ounces, and as that little hammer strikes, the operator there can read his thoughts, can learn his most secret wishes. This is a strange power that the children of earth possess, to move an object, a little hammer, though a million miles distant, and through the instrumentality thereof, to communicate thoughts. Years ago, had any one of earth's children made the statement that a man standing in New York could move a piece of iron in England, and through the instrumentality thereof hold a conversation with his brother there, he would have been regarded as a fanatic, and a fit subject for the insane asylum. Now, let me tell you, that there are individualized intelligences that, standing in the center of a world system, can cause each planet to vibrate the same as that piece of iron attached to the magnetic battery in England is made to oscillate by the operator in New York City. The systems of worlds are beautifully interlinked, and are controlled by forces over which individualized intelligences have complete control. This is a wise arrangement, and in regard to which I shall at some future time speak more definitely. Now, knowledge is power. Knowledge enables you, standing in one place, to move a piece of iron far distant. Knowledge enables individualized intelligences to perform operations you ascribe to a God.

Lucetia—True, a man standing in New York can move a piece of iron in England, but does that infer he can improve the regions of space?—**Spirit**—I was merely alluding to power possessed by the children of earth. In the magnetic telegraph, we have certain forces obedient to the wishes of man when aroused. Without the aid of zinc, copper, and a chemical solution, you could not well arouse the activities of matter in the manner described, but unite the three, and the result is, a force is liberated in New York that moves an object in England. In the Spirit World, among the higher order of intelligences, we find some devoted exclusively to experimenting with the forces of matter. The children of earth can liberate a force that will instantly move a solid body millions of miles distant; but that is just the first step in experimenting with Nature. The chemist of

the Spirit World can control the forces that will evolve from matter a comet, or cause the sun to throw off matter sufficient to make a planet as large as Jupiter. In each system of worlds, there is a central pivot, or base of operations. From that established grand currents of force, that the supervising intelligences there can control as easily as the operator can the currents of electricity that traverse the Atlantic Cable. There is in the Spirit World, the most complete system of action on the part of those engaged in superintending the same.

Lucetia—He who inaugurates this system of worlds, truly must be a God.

Spirit—Not by any means. Even the children of earth understand many of the beautiful laws connected with world making. There is a beautiful mathematical law observed in the location of each planet, which has been fully explained before. All worlds in the regions of space are arranged in accordance with mathematical rules. The size, weight, and the position of each planet, is determined before made. There are engineers in the Spirit World, as well as here.

Lucetia—Engineers? Please explain!

Spirit—In the vast, unexplored regions of space, these engineers may be found, arranging for improvements that will follow. They arouse certain activities therein, and are then followed in turn by other circles of spirits, each of which have their appropriate work. In the fields of space, in the unexplored regions thereof, it is night, as it were.

Lucetia—You seem to connect individualized intelligences with all the operations of nature.

Spirit—Which is the most reasonable, to connect those who are individualized like ourselves, with the vast improvements going on in the regions of space, or one Infinite Being, diffused throughout the whole universe, and whom humanity have failed to recognize? We know that individualized intelligences are connected with certain improvements on the surface of the earth, and why not in the regions of space? We do not see God connected with any enterprises on the surface of the earth. If not there, why in the regions of space?

Lucetia—Did not the halcyons unfold itself through the action of Nature's laws? Did not the elements there that could not see, hear, feel or think, form a perfect sphere that bear evidence of a design? And, if the elements can unite and form a halcyon, bearing evidence of a design, why not the earth?—(See Numbers 20 and 21.)

Spirit—True. The elements could not act without being organized. The engine, when certain conditions are obeyed, moves the ponderous wheels. Conditions are always required in the action of all the elements. You can not liberate force from ice unless heat be applied thereto. Force is not matter, yet it is incorporated therewith; that is, it is not matter in the sense in which the world uses the term. The force that moves the train of cars is in the water. Fire will liberate it. That force, before the fire is applied, is inactive or in a negative condition. Matter acts in accordance with certain well-defined conditions. Unless they are complied with, no result follows.

Lucetia—Man, then, has creation in his own hands. There is no one to dispute with him the leadership. No one for him to pay homage to. He gazes at the heavens, at the twinkling stars there, at the vast fields of space, and exultingly exclaims, Man did all this! No one to pay homage to!

Spirit—You seem to lament when thinking of the grandeur of man's destiny. You recognize a God. In your heart, you feel that all this is beyond the power of man. If he, residing on this earth, can, in a few brief years of existence, with a battery no larger than a lady's thumb, and a drop of water no larger than a tear, move in England, a piece of iron weighing two ounces, and through the motion thereof, communicate his thoughts, may he not after untold millions of years of experience, command a force that shall move a planet? Remember, too, that this is merely a rudimentary existence; still man makes rapid strides here. Standing in New York with a little battery, without a particle of exertion on his part, he can move an object in Europe, may be not with millions of years of experience, control a power that shall move the earth? This earth does move, turns on its axis once in twenty-four hours. Certain forces cause it to move. Those forces are under the control of some one, or are not. On earth, you see no force exerted in the movement of anything that is not under the control of intelligences. In the movements of the earth, force is exerted, and is just as much under the control of intelligences, as the force which moves the engine. To say that the force that moves the earth is not controlled, but controls itself, and wisely subverts certain ends, would only make a God out of it. Nature's laws, nature's forces, are what the Materialists worship. Matter, they claim, has certain inherent laws, and from the natural tendency thereof, planets, comets, stars, animals and men, etc., were brought into existence. Now, an inherent tendency is the great weapon which the Materialists use. They recognize the operation of matter, and exultingly exclaim, No Infinite Intelligence connected therewith!—No finite intelligence has any thing to do with it! If their theory be true, the universe, in all its completeness, was brought forth by laws that can not think, hear, see, feel or conceive. But expertness teaches me that such is not the case. I know that such is not the case. There is a circle of spirits who have exclusive control over the earth, and who are gradually changing its physical condition, its polar inclination. Years ago, the north pole was not where it is now, and various other changes are transpiring through their action. They can control the atmosphere, as easily as the engineer can his engine; can induce a violent tornado or furious storm.

Lucetia—Why not do their work better

then? Why cause such tornadoes, water-spouts, furious storms, and showers of hail? I have seen whole sections devastated by a tornado, and fertile fields destroyed by an inundation. I have seen hundreds struck by lightning. There was the eruption of Vesuvius, when Pliny, the naturalist, was killed, and which devastated the finest portions of Italy, laying in lava and ashes Herculæum and Pompeii. The earth is not perfectly adapted to the wants of man. It is too hot in summer and too cold in winter. I have seen whole sections parched, dried up, completely blasted by hot winds and the want of a refreshing shower. If those comprising your spirit circle control this matter they do it very poorly. Then look at the surface of the earth; millions of acres of land sterile and barren! Look around the North and South Poles,—at the arid deserts of America and Arabia,—and see how much useless material there. If spirits made this earth,—if through their instrumentality it was brought forth,—they would have used less material,—and have had it better adapted to the wants of man. I tell you your spirit circle didn't exhibit much wisdom in the construction of this earth. Look at the famines that frequently occur,—at wars, epidemics, and inundations,—all destructive to happiness and life. You say that spirits superintend the action of the elements, and you ascribe to them almost unlimited power. Better not have brought forth this world at all, better have left it a dreary waste, than to have connected therewith the evils that exist. I ascribe to those spirits incompetency,—want of skill,—and I believe them destitute of the true appreciation of man's destiny. Away with such management! What misery on all sides! Heart-rending cries are constantly heard! Licentiousness lifts its hydra head, and a pandemonium exists in the heart of all large cities.

Spirit—We are amused at your position. As long as you believed an infinite God made all things,—entertained that notion,—there was the most perfect adaptation in all things, but now as you are convinced, or partially so, that spirits did the work, you all at once commence criticizing their action, and condemning their work. If a God did it, all right; if individualized intelligences did it, all wrong. Well, criticize them. It was sacrilegious to criticize a God for what he may have done, but perfectly legitimate to criticize the action of a spirit circle.

Lucetia—It really seems to me that I could have made a better earth than the one I came from. There is a vast amount of waste material there.

Spirit—The earth is not fully completed yet. Certain portions thereof are fully adapted for the abode of man, while other portions are only partially so. Great changes are being made on it. The vast bodies of water on its surface are being gradually withdrawn, and a change in the climate being made. The regions now covered with ice will be made to blossom under the care of the husbandman, and the arid deserts will be made to produce the golden grain.

Lucetia—If spirits—individualized intelligences—do these things, why are they not more expeditious in their work, and why do they work so slow?

Spirit—Licenses to criticize is freely given you now. You dare not criticize or question the action of your God. Now you seem to see imperfections on all sides, and ascribe incompetency to those who have this matter in charge. Let me tell you, they understand their business, and there is a beautiful adaptation in all their works.

(To be continued.)

Prof. H. E. Whipple.

"Charity always covereth up a multitude of sins." "Forgive as thou wouldst be forgiven." The dissemination of slanderous articles, those that unveil some heinous offense,—are eagerly read to-day. An account of a murder, suicide, domestic difficulties, family jars, or larceny, will be read with great interest, while the narration of any event that embraces the better side of human nature, will scarcely be glanced at. This should not be the case. In the narration of events connected with the violation of law by prominent divines and those who are considered orthodox, a beautiful contrast is exhibited in favor of the adherents of the Spiritual Philosophy. At Hillsdale, Michigan, is a college, devoted to the moral and intellectual elevation of students of both sexes, and occupying the chair of Literature and Belles Lettres, was Professor H. E. Whipple, the light and dark shades of whose character, are now fully realized by those who have been enjoying his fascinating and interesting story under the cloak of "Where Ignorance (of what he was doing) is bliss, 'twere folly to be wise." While his amorous proceedings were covered up by a hypocritical cloak, kindled with smiles, and smothered with silver words, the Descon, whose wife he seduced, was truly happy,—even while the Rev. H. E. W. was turning his happy face into Pandemonium. Finally, suspicion rested upon him, and a young lady, with a lynx-eyed devotion to the right, constituted herself a detective, and secured a home at the house of the Descon. This lady was truly devoted to morality, virtue, and religion, and her prayers were beautifully and eloquently expressed, and she hoped to be able, "through Christ," to detect some awful crime. She watched the unnoticed corners, peered into dark passages, scouted the footpaths of the Professor, and finally "through a key-hole," her perseverance was rewarded, and this self-sacrificing lady, became the heroine of the town. Her discovery so affected her nerves, that she would have died had she been compelled to keep it a secret, but fortunately she was allowed to communicate her knowledge to some of her sympathizing friends, and soon the town of Hillsdale was in a wonderful commotion, which so affected the transgressor that he immediately tendered his resignation, and finally made the following confession:

DEAR FRIENDS: I can carry this load no longer. With deepest shame, and anguish unsupportable, I confess myself guilty. I felt justified in pleading not guilty, until I could contemplate the awful circumstances in which I was placed. I fondly hoped that a public revelation would be prevented, as I was assured it could be. I hoped that I might quietly change my relations, and by repentance and the practice of virtue, retain the respect of society. But the matter is rapidly breaking up, and persistent denial or confession is the only alternative.

The temptation to boldly deny is well nigh irresistible. How can I sink into the gulf of infamy which this revelation opens before me? How can I see the bitter anguish of my poor wife and children? of my dear aged mother and the whole family circle? How can I witness the indignant sorrow of confiding friends? How can I see all my opportunities for doing good forever lost? How can I see my hitherto honorable career come to so disgraceful an end?

In the insane hope that I might escape these terrible consequences, I have gone on performing a criminal duty to keep myself up. Some of these public acts how gladly would I recall! But I can not consent to go on compromising them, and drawing them to the unsuspicious support of falsehood and crime. My generous friends would rally around me and take my word against strong proof of my guilt. But I can not consent to go on compromising them, and drawing them to the unsuspicious support of falsehood and crime.

Persistent denial must cut me off from God and heaven. The only right, safe, and honorable path for me to take in these dreadful circumstances is to confess and forsake my sin. Is there mercy for me? I can scarcely hope for it from my fellow men, although, if they could see how I suffer, their indignation would be mingled with pity. May I not hope for compassion and kindness for my ruined family? They are not to blame for the wrong of the one who was bound by every obligation to be their protector. Oh! that I could undo the wrong which I have so wickedly done! Can the blood of Christ wash away my sin? Will God's children pray for me?

Who can but admire the spirit manifested in his confession. Notwithstanding this mistake, he has many noble qualities, and who can help but sympathize with him?

To Whom it may Concern, Only.

DEAR FRIEND: It is a painful task to be compelled to appeal to your integrity for the little amount which you owe the undersigned, for the RELIGIO-PHILOSOPHICAL JOURNAL.

If it was not justly due, and if he had not waited upon you for a long time, and made great sacrifices, to give you an opportunity to pay it without embarrassing you by so doing, he would not so urgently press you for it now. But he does need the money, and justice, it is not doubted, will prompt you to remit it to him in a registered letter, or by a post-office money order, taking the expense of doing so out of the amount due, which you will readily estimate from your account to be found on the yellow slip pasted on the wrapper or margin of each number of the paper.

You owe since the day of —, A. D. 18—, (supply the day, month, and year from the yellow slip referred to).

The publisher will willingly continue to send you the JOURNAL on credit, on receipt of present arrears, and discount the extra fifty cents usually charged for each year's delinquency, if promptly paid on receipt of this number of the JOURNAL.

This appeal is in deep earnest: to those who are one year and over in arrears for the JOURNAL, but at the same time in the spirit of kindness and fraternal regard.

S. S. JONES, Publisher and Proprietor.

"Minister of the Gospel."

Under the Constitution of the United States, to which the organic law of the several States have to conform, each, and every religious organization is the same in the eye of the law; hence, under the many reformations of the last few centuries, many sects have arisen, each in turn having received the opprobrium, sneers, and scorn of those which but a few years before had traveled the same road.

There are certain civil rights appertaining to religious organizations, of value to each. To that end, the RELIGIO-PHILOSOPHICAL SOCIETY was organized several years since. In its organization, an eye single was had to civil benefits upon a broad and free platform, which admits all to membership who desire it, with the privilege of withdrawal at pleasure, and holds no right to entertain or listen to complaints or charges of one member against another. Nor does the Society feel responsible for the acts or opinions of individual members. It has a constitutional proviso against creeds and all amendments that shall restrict individual rights.

Under its organic form many societies have been instituted in different States; each independent of all the others. The original Society grants letters of fellowship to all features well vouched for, who apply for the same.

Samuel Smith, of Rockford, Ill., was, on the 2nd day of May, constituted a "Regular Minister of the Gospel," and authorized to solemnize marriages, in accordance with law, as binding as could be done by any minister of the gospel of other denominations.

Critical.

E. S. Wheeler, in the BANNER OF LIGHT, of May 6th, ably reviews the "Arcana of Spiritualism," and, in conclusion, speaks of Davis and Tuttle as follows:

"These divergences of opinion and statement are fortunate, since they leave the public to reason out its own conclusions, and stimulate with original thinkers more accurate study and closer comparison. Mr. Davis has written much, and much of it needs revision. Mr. Tuttle, composing less, has been more careful, or more carefully led, yet neither 'the superior condition' of Mr. Davis, nor the freely confessed membership of Mr. Tuttle, has sufficed for the production of any revelation above criticism. We can, however, but gratefully feel that the Arcana, the last great book on Spiritualism, is in truth the best and most useful yet produced."

While he criticizes Davis and Tuttle, other

fearless thinkers, no doubt, are freely criticizing him, and thus each one is necessarily compelled to undergo a severe testing from others. While he would *recede Davis*, Mr. Critic would revise him,—would him differently in every respect,—so he could improve better poems, and delve deeper into the regions of philosophy.

That Brothers Davis and Tuttle have made mistakes, no one doubts, but both have accomplished a noble work that endears them to all true Spiritualists.

Out! Out!!

Notwithstanding the great number of extra copies with which we commenced Volume X., we are all out of numbers 1, 2, 3, 4, and 5, of that volume. If any of our subscribers have them, and don't care about keeping them, and will do them up in wrappers and direct them to RELIGIO-PHILOSOPHICAL JOURNAL, 189 Clark Street, Chicago,—(you need not prepay postage)—we will send them free to many who have applied for them since we were out, and in this way many will be made glad. We regret that we did not publish many more copies at the commencement of the volume, but it is a veritable truth that we are greatly surprised at the rapidly increasing demand for the JOURNAL. From every section of the country the expression is: If but one is to be left, take all other reading-matter from us, but leave the RELIGIO-PHILOSOPHICAL JOURNAL.

Spirit Artists.

Those who desire to have us publish articles in regard to their mediæmic powers, will do well to bear in mind that one means of convincing us of the truth of their profession, is to send us some of their best work, to place on exhibition in the reception rooms of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE. When such works are presented, we put them up in nice frames, and call the attention of visitors to the same.

Hindoo New Testament.

The BRAHMA-GRETA, the book from which our New Testament was borrowed and enlarged upon, will be ready for delivery in a few days. Let no liberal-minded person deny himself (or herself) of this book. Buy it, read it, and lend it to your church-member neighbors—Catholic and Protestant. It will be an eye-opener to them all.

Price, \$1.25; postage 16 cents.

Commendation.

BROTHER JONES: Your radical paper has just come to hand, and having "looked it over," my verdict is: I admire its spirit; I like its tone; it has the right kind of a ring to it. I enclose you a card picture of "Uncle Ben."

Hopeing that we may have the pleasure of meeting you again, I am

Yours respectfully,

ALBERT STEGMAN.

Thank you, brother, for the picture, as well as for the compliment to our beloved JOURNAL. We too, admire our paper, even as a young loving mother admires her darling child.

Attention!—Who?

Certain subscribers will be astonished at the publisher's patience, if not at their own delinquency, when they carefully examine their account with this office, as published from week to week on the yellow tops to be found on the margin of the paper, or on the wrapper. Deal honestly with the newspaper publisher, even as you would be dealt by under similar circumstances.

Alden's Ready Book-Blender.

We can, without hesitation, recommend ALDEN'S READY BOOK-BLENDER, as the best we have ever seen for the purposes intended. Its great convenience and very low price will certainly bring it into use for all universal use.

Testimonial.

Mrs. A. H. ROBINSON:—Enclosed you will find \$3.00 and a lock of hair, as stated in your advertisement.

I have been troubled with excessive menstruation, attended with severe pain for about two years. Have a very weak back, headache a great deal of the time. For the past week I have been troubled with a severe pain, that commences in my left limb below the knee, and goes from there to the left side of my back. I am twenty-one years of age. Please answer immediately.

Yours in haste,

Mrs. OLIVE EDMISTER.

Howard Center, Iowa, Mar. 30, 1871.

Mrs. Robinson diagnosed the case and reported, and here follows the patient's report one month thereafter.

Mrs. A. H. ROBINSON—Dear Friend—I received your prescription, and following the directions, I have improved a great deal since I commenced. I am gaining so fast that I do not think a second prescription necessary.

Ever your friend,

Mrs. OLIVE EDMISTER.

Howard Center, Iowa, April 23, 1871.

Wisconsin Righted.

We are glad to learn, through the RELIGIO-PHILOSOPHICAL JOURNAL, that the Legislature of Wisconsin has repealed the disgraceful statute, passed one year ago, imposing fines and imprisonment on those who healed the sick without regular diplomas from some medical faculty, or five years' practice in the State. We were really ashamed of the State whose constitution and first statutes we helped to make, when we saw its disgraceful infliction of Ohio, in attempting to prevent people from getting well without medicine, and without employing a regular physician; and we are glad to see that one year was long enough for the people to be swept by tyranny under the name of protection. A rose by any other name is and to smell as sweet; and it may be said that tyranny by any other name will oppress as unjustly.—Banner of Light.

MEDIUMS.

J. G. W. ENTWISTLE,
CLAIRVOYANT PHYSICIAN.
No. 124 South Clark Street. Room 3. Chicago.

He is prepared to treat any of the many forms of disease, and possesses a peculiar insight into the cause and character

and power in the present stage into the cause and character, and a controlling power over it which seems wonderful (even to himself). His medicines are purely vegetable. Invalids at any distance will be as thoroughly examined, and the means of cure (if curable) as definitely pointed out as if they were present. He sends a list of his sales every week.

were present, by examining a lock of hair, giving name, age, sex, and two leading symptoms of the disease. Intoxication and fits not treated. Examination fee, by hair, \$2.00.
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BUMONT C. BAKE, M.D.,
ANALYTICAL PHYSICIAN FOR CHRONIC
DISEASES.

Patients at a distance successfully treated. Medicines sent by mail or express. Send a simple statement of condition, age, and sex; occupation, temperament, (if not known, send photograph). Address P. O. Box 29, Chicago, Ill. Send for

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Magnetic Healer,

ST. NICHOLAS HOTEL.
Decatur, Illinois.
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MRS. M. L. SHERMAN,
PSYCHOMETRIST.

Persons bringing photographs, lock of hair, memento of birth, whether single or married, with stamps, will receive delineation of character, including leading events in past and future life, for two dollars. Diagnosis of disease, or instructions for mediumistic development, one dollar each and

MRS. LODEMA ATWOOD.

Healing Medium,

Has been before the public as a successful Healer the past fifteen years. We rely entirely on the controlling influences. We diagnose and give prescriptions by letter. Distance no objection. Will visit in person a reasonable distance those

that desire, and can afford the expense. Delineation and advice in a variety of ways. Emblems we give gratuitously to all our patients, when presented by our guides. Our former custom has been to come en rapport with the applicant by the

hand-writing or lock of hair; but to save time, and the unpleasant sensation of taking on the symptoms of the disease, we require the applicant to give age and sex, with one or

two leading symptoms of the disease, written by the patient, if able to write—if not, send lock of hair. As the giving of tests is not the object which we seek, but to restore the patient to health by Nature's own hand, in the shortest time.

possible, we do not deem it necessary here to lumber up a
advertisement with what we have done or what we can do
but prefer to be known by our fruits.

Terms, for diagnosis and prescription, \$2; Diagnosis with

out prescription, \$3; all subsequent prescriptions, \$1 each. All letters should be accompanied with the fee, and addressed to MRS. LODENA ATWOOD, Box 45, Lake Mills, Jefferson Co., Wis.

Dr. Abba Lord Palmer.

BOX 101, NEW BOSTON, ILLINOIS
WONDERFUL PSYCHOMETRIST AND CLAIRVOYANT

PHYSICIAN, SOUL READER AND BUSINESS MIND
UM.
Can diagnose disease by X-rays, autograph, lock of hair

without a failure, and give prescription, which, if followed, will surely cure.

Can trace stolen property, tell the past, present and future.

Diagnosis of disease, with prescription, \$2.00. Communications from spirit friends, \$3.00. Delineation of charac-

MRS. A. H. ROBINSON,

Healing, Psychometric and Business Medium
148 Fourth Avenue, Chicago

Mrs. Robinson, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the nature of the disease most perfectly, and prescribe the proper

er remedy. Yet, as the most speedy cure is the essential object in view, rather than to gratify idle curiosity, the better practice is to send along with a lock of hair a brief statement of the sex, age, leading symptoms

and duration of the disease of the sick person, when a will without delay return's most potent prescription a remedy for eradicating the disease and permanently curing the patient in all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit guides are brought "en rapport" with a sick person through her mediumship, they not only advise, but actually cure the patient.

cases, through the POSITIVE and NEGATIVE forces latent in the system and in nature. This prescription is sent by mail, and be it an internal remedy, or an external

plication, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect it

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if needed, should

be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

novise the diseases of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well whil-

the application is by letter as when the the patient present. Her gifts are very remarkable, not only in healing art, but as a psychometric test, business & trance medium.

Terms:—Diagnosis and first prescription, \$3.00; each subsequent, \$2.10; Psychometric Definition of Character, \$5; answering Business Letters, \$3. The money should accompany the application, to insure a reply.

MRS. L. G. RICHARDS

W \$1.00; with Medical Examination and Advice regarding Business, \$2.00; Written Communication from Spirit Friends, \$5.00. Lock of Hair and Photograph required, also three letter stamps. Pictures returned free of charge. Medicine sent if desired. Address P. O. Box 124, New York, N. Y.

Binghamton, N. Y.
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Dr. J. Wilbur

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400 W. Randolph street, Chicago, receives PATENT
his residence, Board and Treatment, \$15 to \$
Also cures by MAGNETIC PAPER. Send card
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GROSVENOR SWAN, M. D.
DR. SWAN MAY BE FOUND AT A

hours, at 117 Wabash Ave., Chicago, where he will be happy to receive calls from old friends and patrons, and all who may require his services.

Excelsior, Milan,

Frontier Department.

BY E. V. WILSON.

Discussion Between E. V. Wilson and Rev. Clark Braden.

(Notes taken during a discussion on the Resurrection, "Resurrection, This Modern Spiritualism is worthy of the respect and confidence of the people.")

E. V. Wilson affirms—Rev. Clark Braden denies.

(Continued.)

We sum the 10th and 11th up as follows:

Mr. Braden first asks, are there meretricious phenomena of Spiritualism? If not, I ask, what belongs to Spiritualism? and is Spiritualism superior to mesmerism?

I know a medium who saw and described the spirit of one Clark, and received long communications from his spirit and sent them to his father, and they were answered. By and by he came back from the south, full two hundred pounds of flesh and blood, in good health and spirits.

2nd.—In 1850 Lewis Sunderland and Mary Matlock crossed in wonderful phenomena under the head of mesmerism—all that modern Spiritualism has done. My friend's statement about the little girl weighing twenty pounds, and having been a hundred and seventy five pounds, without contact. We ask how do you know that a disembodied spirit moved the weight? Why not the spirit in the body of the little girl?

Why go outside of the embodied spirit for the power? Who shall limit the power of the spirit in the body? Do disembodied spirits do these things?

3rd.—Any affidavit or newspaper report introduced by my friend in this discussion amounts to nothing unless I have the opportunity of cross-examination.

The Davenporters advertised in Des Moines, Iowa, one night to juggle, and the next night as spirit mediums. Hence, it is reasonable to infer that they were jugglers all the time.

When I detect a fraud in a principle, I am warranted in shunning all connected with that principle.

McQueen, Van Vleet and Leland, once shining lights in Spiritualism, conceded they were liars. Why not all the rest? Their mediums, seers and healers liars and swindlers?

The woman in this hall the other evening saw Jesus in the cradle, saw him a boy, saw him on the cross, saw his disembodied spirit. Mr. Wilson says she was insane. I say it.

In White County, as Burnt Prairie, during a camp meeting revival, the converts tread Jesus, run him up a tree, and over good brethren went up after him. In these meetings make these men insane, why not the parallel in Spiritualism make the Spiritualists insane?

I heard a man say that he lay down on a light feather bed, and that his weight made no impression on the bed, left no print there. Mr. Wilson does not believe it, nor do I. Why believe these other stories told by the Spiritualists?

The Jokers of Kentucky and Indiana a few years ago trod the devil, and some of them actually stood at the foot of the tree and barked at him—playing the dog.

All of these things Mr. Wilson would laugh at, and tell them to his face that they were insane, why not call Dr. Newcomb, Mr. Edley and Mr. Wilson insane?

4th.—You can't see a man—I am not a bit frightened, and shall tell you just what I please. You will understand that the committee of the Legislature declared the phenomena to be produced by spirits? When they do so, I am ready to accept of Spiritualism.

The Harrisburg picture proves only the picture—not that spirits painted it.

I have witnessed my friend Wilson in his readings of character and events, shoot the lightning bolts, did the same thing that Wilson does. Shooky does not claim it to be produced by spirits. Why should Wilson? Mr. Wilson has been for only forty years dead.

Mr. Wilson Replies:

1st.—We answer that in our opening speech we fully defined mesmerism, what it is, the stepping-stone to Spiritualism, the stepping-stone to the Spiritual phenomena. I have tried to be the logical man, as I have been in A. B. Smith's teachings, and in what A. B. Smith has said. The second step, as we have seen, is to take the Spiritual phenomena, and see if it is not a logical consequence of the first.

2nd.—The third step is to take the Spiritual phenomena, and see if it is not a logical consequence of the first. The third step is to take the Spiritual phenomena, and see if it is not a logical consequence of the first.

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9th.—The tenth step is to take the Spiritual phenomena, and see if it is not a logical consequence of the first. The tenth step is to take the Spiritual phenomena, and see if it is not a logical consequence of the first.

10th.—The eleventh step is to take the Spiritual phenomena, and see if it is not a logical consequence of the first. The eleventh step is to take the Spiritual phenomena, and see if it is not a logical consequence of the first.

11th.—The twelfth step is to take the Spiritual phenomena, and see if it is not a logical consequence of the first. The twelfth step is to take the Spiritual phenomena, and see if it is not a logical consequence of the first.

12th.—The thirteenth step is to take the Spiritual phenomena, and see if it is not a logical consequence of the first. The thirteenth step is to take the Spiritual phenomena, and see if it is not a logical consequence of the first.

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17th.—The eighteenth step is to take the Spiritual phenomena, and see if it is not a logical consequence of the first. The eighteenth step is to take the Spiritual phenomena, and see if it is not a logical consequence of the first.

18th.—The nineteenth step is to take the Spiritual phenomena, and see if it is not a logical consequence of the first. The nineteenth step is to take the Spiritual phenomena, and see if it is not a logical consequence of the first.

2d.—To all of these propositions we reply: 1st.—The rule laid down by Mr. Braden against the statements and affidavits of parties not present, as well as newspaper reports, sweeps away any and all of the evidence that he has said; for the rule is equally applicable to his witnesses, as well as mine.

2d.—In regard to the Davenport advertisement I can only say I followed the Davenport advertisement in Des Moines, and know that the report that they advertised as jugglers is not correct. What they advertised to that effect, on the first night. On the second night they came out boldly and announced themselves Spiritualists, and then the devil was to pay.

The third and fourth position that if A. commits a fraud, B. will also, and that if one of their teachers or mediums is proved to be a liar, why are not all of them to be so? of common sense and argument that it does not require an answer, save to repeat an insult offered our people. Let us apply the rule. Minister Smith got drunk on gin and milk. Prof. Webster killed Dr. Parkman. Why not all professors kill some one.

The fifth, sixth, seventh, eighth, and ninth positions are equally untenable. In the first position of law and logic, and fall to the ground. Besides all this, he has swept all these things away in his religious fanaticism.

3d.—The sixth position, that we can only say we do not know what he means about the "accuse" unless he is alarmed at the magnitude and capacity of our own embodied spirit, for nothing else has an adequate cause.

The Diabolic Spirit, through their subcommittee have, first, proved the phenomena; second, they have proved the existence of the spirit; third, that it was not done by any of the parties present at thirty-four experiments out of forty; fourth, that it was beyond human agency to do it; and fifth, that it was the Diabolic Spirit, this society have proved that Spiritualism is eminently deserving of the support and confidence of the people.

The Harrisburg picture not only proves itself, but it proves that it was done by spirit agency, for here are the witnesses swearing to it. I can only say that I have no more reason to doubt the Harrisburg picture than I have to doubt the Harrisburg picture.

E. V. Wilson—Dear Brother—The spirit picture we presented to you on Dec. 20th, 1870, was produced precisely as we stated to you, by spirit agency, and it is reasonable to infer that they were jugglers all the time.

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G. S. FRANCIS, ASSOCIATE EDITOR.

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A SEARCH AFTER GOD.

NUMBER XXXIX.

Familiar Manifestations—Schools in the Spheres—A Beautiful Law—The Books of Earth Reproduced in the Spirit World, and How—Newspapers Here Reproduced—The Congressional Globe—Spiritual Congress—No Book that emanates from God—The Third Book between all Antagonistic Books—Spirit Photography—A Grand Work about to be inaugurated.

Spirit—In the spirit spheres, we find some strange manifestations of power, that the denizens of earth have but little thought of. How true it is that knowledge is power. How grand the idea that when, perhaps, millions of years shall have passed away, we will be able to execute that which we thoroughly understand. The mathematicians have many ingenious devices and rules whereby they calculate the time of a planet's revolution in its orbit, its distance from the sun, its size, density, and many other particulars. These rules have been learned by close observation and thorough investigation. The world-to-day are indebted to the past for a foundation on which to stand in the investigation of the beautiful problems connected with the government of the universe. The chemists of the Spirit World are far in advance of those of earth, and the power that they possess is truly remarkable. It would be well to consider some of the marvelous doings of those connected with the sciences here. But where shall we commence, and to what shall we allude?

Lucius—Do spirits study chemistry here, and devote the same attention to it as those of earth?

Spirit—Certainly. In the Spirit World are schools of different grades, where all can receive instructions in those sciences they desire to understand. Many of the books of earth are re-published in the Spirit World, in order to note the progress that is being made in the various phases of life.

Lucius—Is each one reprinted there?

Spirit—In one sense it is. We get the reprint of each book by a peculiar process, by placing, as it were, certain elements in rapport with it. A spirit when it desires to learn the thoughts of the mortals of earth, by placing himself in rapport with them, can read their most latent desires and desires. The process of taking a photograph by the children of earth is a peculiar one. A negative, as it is called, is first taken, and the action of the light transmitted through it, imprints your likeness on a card. There is a species of photography in the Spirit World, through the instrumentality of which, all books can be reproduced. Visit one of the photographic galleries of earth; examine the negative, as it is called, through which the action of light produces your own image, and you have a faint idea of the manner by which the literature of the earth sphere is reproduced in the Spirit World. This is a grand process. I can not explain it to you now.

Lucius—Well, I am astonished. I supposed that all this was done through the instrumentality of a God.

Spirit—Not by any means. But I must not dwell so soon the method of reproducing in the Spirit World the literature of earth. Now I desire to say, that the prominent works of literature, all of any value, are reproduced. Our libraries would not be complete without them.

Lucius—What about papers?

Spirit—Now, be patient with me. Certain leading papers published on earth are reproduced in the Spirit World, and read there with great relish. The Spiritual Congress, composed of all the leading patriots of the United States

who have long since passed away, together with wise men from other countries, are necessarily compelled to read the views of the children of earth, and therefrom they can judge correctly the true aspect of affairs. The daily proceedings of the Congress at Washington, are reported to this Spiritual Congress. How is this done? Attach your negative, as it is called, to a card, and in a moment's time, your true likeness is obtained. Through a process somewhat analogous, a newspaper printed on earth, is reproduced in the Spirit World. So expeditiously is this done, that the work of producing the separate editions are regarded as simultaneous. Really, if the children of earth think their works can not be produced in the Spirit World, they are greatly mistaken. This process requires the skill of advanced spirits. All can not do it—indeed but few can comprehend its nature. The establishments for this purpose, are in rapport with those on the material plane, and work harmoniously with them.

Lucius—Then God has nothing to do with this work?

Spirit—Nothing. The skill of man is only required. His ingenuity devised the scheme, but not for some time after the printing process was fully established on earth. This was discovered by a circle of spirits, who had been at work for a long time to devise a process whereby the scenes of earth could be transmitted to material prepared for the purpose, in the Spirit spheres. The thought that this feat could be accomplished, was induced by observing the process of taking common photographs. The negative could imprint on a card a life-like representation—why not, then, some means be employed whereby the pages of a book might be transmitted to another page, the same as your likeness on one plate can be transmitted to another? The process, like all things, is simple when understood, but I can not find language with which I could explain its nature in full, and I only state that the fact exists. The power to reproduce a shadow of everything that exists in earth-life, so it will be tangible to the denizens of the Spirit World, now exists, and great good is being accomplished thereby. As communications between the nations of earth are opened, and international traffic occurs, a friendly and more fraternal spirit is exercised, and often great good secured by both nations. In this beautiful process of reproducing literature in the Spirit World, spirits become interested in the affairs of earth. For the benefit of the Spiritual Congress, the *Globe*, at Washington is reproduced, also the leading papers there. Only certain papers are allowed to be reprinted, and that permission is granted by the guardian circle of the higher spheres.

Lucius—Allowed to be reproduced—only certain ones allowed in the spirit spheres? Why, I thought you had freedom in the Spirit World?

Spirit—There is freedom here. There are restraints, also. As long as there exists one being better and more intelligent than those below him, there will be restraints exercised. There is not perfect freedom in the Spirit World. That would imply a license to do wrong. Ah! there are rules and regulations there as well as on the earth.

Lucius—In the Spirit World, is there any book that claims to have emanated from God himself?

Spirit—Certainly. There is the Bible. It has been reproduced, and there are many here who believe its superior divine origin. That, however, is not of long duration. The errors of earth-life do not inhere within the mind long in the Summer-land. The opportunity of becoming acquainted with its true character, is far better here than in earth-life. The literature of the Spirit World is of that character that affords excellent opportunities to arrive at the truth.

Lucius—In the reproduction of the books and newspapers of the spheres of earth, do not many find their way there that are of no practical utility?

Spirit—This reproduction requires great skill, and only those works that are required are re-published. In the literature of the spirit world we find histories of the nations of earth, the principal events of their government, the extent of their progress, etc. in book form, as written by spirits who devote their attention to historical matters as connected with the various nations. These works are compared with those written on earth, and the discrepancies of the two make the contents for a third book. Between all histories of nations as published on earth and in the spheres, there is a third book, that points out the discrepancies in the statements, and shows wherein the error consists. Two authors may discuss some subject connected with chemistry, astronomy, or metaphysics, and their statements conflict. Some one who has long lived in spirit life, will examine both, and point out the errors of each, and do so lucidly that his statements are regarded as being correct. In our literature there will always be found this third book, and it comes forth stamped with the insignia of authority.

Lucius—It does seem to me there should be a redemptive action; we have the literature of the Spirit World, as well as you that of earth.

Spirit—That can only be done on a small scale now. A few things only can be transmitted to material prepared for the purpose. It would be useless to give the children of earth the books published in the Spirit World; they could not comprehend their contents. It is often the case that a likeness of a spirit can be impressed on the sensitized plate of the artist. This is a peculiar process, and requires excellent conditions in order to execute it successfully. The artist who receives these impressions does not fully comprehend the position he occupies. He is taking two, perhaps more, pictures at the same time, and there may be some name imprinted on the plate. The plate of the artist has its peculiar aura, as you well know, which is nothing but a species of light which the combination of elements is always producing. This

light or emanation is regarded as the sphere of each object. The sensitized plate of the artist has this peculiar emanation, and in order to imprint thereon a name the position it is to assume is rendered negative, and then the spiritual magnetism only remains, or in that particular place, or the spirit of the plate,—for all organized objects have a spirit, as it were,—which will be more fully explained hereafter. The magnetism of the sensitized plate is positive to the spirit, and it is only by rendering it negative, that it will receive the impress of spiritual things.

Lucius—Then the likeness of spirits can be taken on the earth sphere?

Spirit—Yes, a simple, natural process, yet one that requires great skill and perfect conditions. The action of electricity, as manifested in lightning, permits of some wonderful experiments. A spirit often can succeed in imprinting his own likeness on many objects in nature during a flash of lightning. It was by this method that strange figures and scenes are made to appear on window glass and grave stones. The time is not far distant when the scenery of the Spirit World will be presented by the children of earth through an ingenious process already perfected but not yet fully in operation. The connection between the mundane and supermundane spheres under its operations will be more complete. This invention was made by a scientific spirit in noticing the wonderful experiments that were being made through the instrumentality of a flash of lightning. Now communications are fully established with the children of earth, and from this time on, it will become more frequent and perfect in its operations. In disclosing to the children of earth the scenes of the Spirit World, we hope thereby to inspire them with higher and nobler aspirations, and drive away the mists of ignorance and superstition. In the reproduction of the literature of earth, in the Spirit World, wise ends are subserved and much good accomplished thereby. In all these works we recognize only the action of individualized intelligences. I desire to convince you that with all operations that are seen and comprehended, only individualized intelligences are connected, while with the invisible, unseen and the mysterious, the mind is ever inclined to attach thereto a God. In tracing these wonderful operations, I do not find any God connected with them. The moment, however, that something arises that I cannot explain, you instantly startle me with the cry that a God is connected therewith. Now, this is the obstacle that I meet with. Many things I cannot explain; but then I know that there are spirits who have lived through a duration of time that the mind cannot comprehend, and who are invisible to me, and stand in the same relation to me that I do to the children of earth. Now go with me. You are in an assemblage of earth's children. They are to take passage on that steamer, which will be sunk, and all on board perish. In all this vast assemblage there is only one that can be so influenced that he will remain. He is in perfect health now. I will with a circle of spirits send an influence on his brain that will make him very sick. See him vomit now. He staggers like a drunken man, and his friends consider him in a dangerous condition. We will keep him so until the boat starts. Finally the steamer leaves, and when this man reads an account of its destruction, he considers his safety providential, and ascribes it to a God. Our operations were unseen by him. Could he have seen us he would have found no God connected therewith. This, then, is the reason of a belief in the existence of a Deity. The operations of spirits in the higher spheres are unobserved by those in the lower, and they are always inclined to ascribe a God thereto. You find, *Lucius*, in the Spirit World, constant activity. There is no thrumming of golden harp, psalm-singing, and shouting praises to any God sitting on a throne. In our explanations of those things, we have only desired to show you the wonderful operations of spirit. And now, amidst the many beauties of the supermundane spheres, let your aspirations be upward, and as you pass along, progress in knowledge, ever bear in mind that there are struggling ones beneath you who need attention, and in proportion to your assistance to them, you will aid yourself. Life is a grand archway, ever enlarging and growing more beautiful if your acts are of the right character. Look at yonder beautiful life. There, pendant from a pinnacle, is the life archway of its inmate. Two flowers are all emblematic of the incidents of his earth life, and when you have progressed a little further, you can interpret their meaning. Oh, ever bear in mind, children of earth, that you are constructing an archway that will bloom with flowers emblematic of all you do. Believe me, that the secret act of life are there; they stand out in bold relief,—all can see them. No God placed them there; no God arranged it so that such would be the case. Those who with stolid indifference to the welfare of others pass through life, are selfish and evil,—it is not until they live partially for others as well as self, that they can progress. I would imbue all with lofty aspirations, pure thoughts, and high resolves. I would cheer the despondent, aid those who require it, and in so doing, while blessing others, bless myself. You, proud, haughty, aristocratic nabob, whose soul is clothed in a garb of selfishness, must be changed, and your soul grandly illuminated with a desire to benefit others. Those who accumulate wealth and let the dollars rust in the vault, are simply dwarfing their own nature, cramping their own energies, and sinking in the scale of existence. Each one elevates or debases himself. No God does one or the other.

Allen's Ready Book-Binder.

We can, without hesitation, recommend ALLEN'S READY BOOK-BINDER, as the best we have ever seen for the purposes intended. Its great convenience and very low price will certainly bring it into common use. It is not universal use. Sizes for the RELIGIO-PHILOSOPHICAL JOURNAL, No. 18, price \$1.20 and \$1.80.

Give us another "Church around the Corner."

At Newburgh, New York, a church organist committed suicide. Poor fellow! he was weary of the cares and toils of this world, and under the insane impulses of his nature, destroyed the vital spark of life. Through the instrumentality of the church organ, for years he had given a holy expression to the music, and under the influence thereof, the minister felt that he was much nearer heaven. This church organist was a sinner, a pious sinner,—who was used, as the monkey used the paw of the cat, to serve the interests of God. No doubt the songs he blew, the notes he touched, and the sweet expression that he gave to the solemn chants and lively airs, had an elevating effect on the minds of those who listened to him each Sabbath. But he died. Could he have committed suicide and lived; killed himself and still been a walking human being, with eyes to see, ears to hear, and a mind that could feel, he certainly would have had his misanthropic and pity alternately excited, over the feeling that his demise created. Poor fellow, he did, and, as no suicide can enter the kingdom of heaven, no minister of the gospel of this town would consent to preach his funeral sermon. Unfortunately for him, he committed suicide in a town where there was no "church round the corner," with a decent minister of the gospel to utter the last solemn rites over the dead body of one of earth's children. We pity Newburgh. Her ministers are a sickly class, devoid of justice, common sense, or decency, and have forgotten that "charity covereth a multitude of sins." Such "ministers of the gospel" will sometime see the need of charity. Now, with their fat salaries, and the blood of Jesus, which they have patented, they think "they are lords of all they survey," and they will not officiate at the funeral of one who has committed suicide. Oh, for a "church round the corner" in Newburgh, N. Y.

A Radical Club.

There is a radical club in Indianapolis, Indiana, which is doing a good work in behalf of the liberal cause. At a late meeting, the hall was crowded, and the following resolution was discussed:

"Resolved, That the various churches calling themselves Christian have done more good than evil in the world."

After various speeches for and against the resolution, Mr. Job Combs concluded with the following remarks:

This question demands the most serious attention of every friend of truth and progress. We live in an age that demands of every honest, independent man the bold and fearless declaration of his true sentiments upon every question that involves the freedom and progress of humanity.

The affirmative says that Christianity has done more to civilize and moralize the world than all other influences combined. I meet this with the assertion that but for the civilizing influence of art, of science and philosophy, the posterity of man, the world as we know it, would have been a more virtuous or enlightened than in the days of Charlemagne. Look at the nations that are wholly under the domination of her church and her hierarchy, clothed in purple and fine linen, and who have been the companions of sinners and divines, perhaps himself a member of Congress or preacher of the gospel of Christ. Where was the "Christian" God, the God of miracles and special providence? Why does he not appear and crush such a fearful wrong? No! the Bible and the church upheld slavery until the Abolitionists, who were nearly all infidels, raised such a clamor about the ears of the American people that they could not longer tolerate it in common decency.

Let your mind's eye rest upon the Emerald Isle, and tell me what you see. There are Bishops and Priests and Prelates in plenty. There are churches innumerable, from which prayers ascend continually. But what is the condition of the children of our Father who art in Heaven? They are groping in darkness. They are crushed by oppression. They are dying with want and disease, that the lordly doings of the church and state may live in ease and luxury. Look at our own country before the war. See the down-trodden slave toiling for naught. His mind shrouded in compelled ignorance; his body bent with toil unrequited; his back seamed by the lash of the cruel driver. Behold his master, clothed in purple and fine linen, usually the companion of sinners and divines, perhaps himself a member of Congress or preacher of the gospel of Christ. Where was the "Christian" God, the God of miracles and special providence? Why does he not appear and crush such a fearful wrong? No! the Bible and the church upheld slavery until the Abolitionists, who were nearly all infidels, raised such a clamor about the ears of the American people that they could not longer tolerate it in common decency.

It is claimed that Christianity promotes love and fraternity. I answer by pointing to the endless number of petty sects, and ask what has sown among them the bitter seeds of discord, strife, and partisan hatred so profusely? The adherents of Christianity have crisscrossed five hundred sects and parties, each splitting the fire of damnation at the others. Each sect claims to have the exact truth and living faith, and therefore all the other and all outsiders are in the bonds of error and iniquity. Thus each sect claims all the realm, and each claims by four hundred and ninety-nine others. Glorious prospect this for the believer. How I pity these victims of such a stupid theory. Science, philosophy, and rational thought is rapidly reforming theology and cooling sectarian zeal. Once the damnation of infants was a cardinal doctrine of the church. Now that is repudiated as barbarous. We can all well remember when a belief in a lake of eternal hell fire was the test of orthodoxy. Now it is vulgar to speak of any thing so crude and barbarous. The common sense of science has superseded it. The church, once believed in the six literal days of creation. Now there were six indefinite periods of creative development.

Theology has made many concessions to science, but she has only fairly begun her work. She cannot stop till every vital dogma is surrendered, and the scepter in their stead the revelations of science and truths of philosophy. I do not hope that the poor, narrow sectarianism will ever cease this progression, for she is so deeply absorbed in the effort to escape an imaginary hell, which, if he is to be his own judge, he deserves, and secure an unmerited salvation in a selfish heaven. But the freed mind and expanded soul will understand me.

As the world moves on, new ideas, fresh inspirations, and grand discoveries quicken the energies of humanity, while new and glorious revelations of moral and spiritual truth come, to keep alive faith in the All-Father, and perfect man in righteousness. Man was not made for a den of residence in the realm of space or kingdom of thought. All over his constitution is written the stirring word "Progress." Consign him to the realm of the damned, and by virtue of his God-given nature, he at once sets on foot schemes for the improvement of the place and the amelioration of its inhabitants.

To Whom It May Concern, Only.

DEAR FRIEND: It is a painful task to be compelled to appeal to your integrity for the little amount which you owe the undersigned, for the RELIGIO-PHILOSOPHICAL JOURNAL.

It was not justly due, and if he had not waited upon you for a long time, and made great sacrifices, to give you an opportunity to pay it without embarrassing you by so doing, he would not so urgently press you for it now. But he does need the money, and justice, it is not doubted, will prompt you to remit it to him in a registered letter, or by a post-office money order, taking the expense of doing so out of the amount due, which you will readily estimate from your account to be found on the yellow slip pasted on the wrapper or margin of each number of the paper.

You owe since the — day of —, A. D. 18—, (supply the day, month, and year from the yellow slip referred to).

The publisher will willingly continue to send you the JOURNAL on credit, on receipt of present arrears, and discount the extra fifty cents usually charged for each year's delinquency, if promptly paid on receipt of this number of the JOURNAL.

This appeal is in deep earnest to those who are one year and over in arrears for the JOURNAL, but at the same time in the spirit of kindness and fraternal regard.

G. S. JONES, Publisher and Proprietor.

Mrs. Robinson's Mediumship.

There is probably no medium living who is doing a more successful work in healing the sick, and in business matters, than Mrs. A. H. Robinson, of Chicago.

She is prescribing for the sick, by letter, in all parts of the country. A second prescription is seldom required. The most desperate cases of disease yield under the spiritual treatment given through her mediumship.

There are at the present time a great number of most excellent mediums in Chicago, and there never was a time when new converts were being made to Spiritualism so rapidly as now.

Willis, the Spirit Artist.

A. D. Willis, whose gallery is situated at No. 124 South Clark street, in the immediate vicinity of the office of the RELIGIO-PHILOSOPHICAL JOURNAL, is doing a fine business in taking spirit likenesses.

We exerted ourselves to get him to come to this city, and finally succeeded—another success. Church folks as well as Spiritualists, visit his gallery, and get good likenesses of those so-called dead friends and loved ones.

Bigots and opposers of physical manifestations are confounded. He charges five dollars for a result, and nothing if no spirit picture appears upon the plate.

Hindoo New Testament.

The stereotype plates of the BRAHMA-GESTA are completed, and the work will be ready for delivery to the many who are ordering them next week. It will be a beautiful volume, very attractive, and such as every family will be pleased to place upon the shelves of their library or upon the center-table. Indeed, it is our intention to make it a beautiful book.

This work was sold in England by subscription for four pounds sterling, bound in paper. We shall sell it for \$1.25, in mass; beautiful gilt backed magnificently bound; postage 16 cts. Please send in your orders speedily, and get a rare book.

Isaac Paden.

The above-named veteran, of Woodhull, Illinois, received Letters of Fellowship from the RELIGIO-PHILOSOPHICAL SOCIETY, constituting him a "Regular Minister of the Gospel," on the 6th of May.

He is a bold defender of the Spiritual Philosophy unadulterated with creeds and dogmas of faith. Having had much experience in that line in his younger days, he finds it in keeping with common sense to dispense with them now.

Letter of Fellowship.

The Religio-Philosophical Society, in accordance with law, granted letters of fellowship and excommunication, authorizing the solemnizing of marriages, etc. to Dr. Abba Lord Palmer, of New Boston, Ill., on the 10th day of May, 1871.

Dr. Entwistle.

The above named, well recommended healing medium has located directly opposite the office of the JOURNAL. He knows where the great center of Spiritualism in this city is, and has wisely procured an office near it. His card will be found in another column.

—The great current of human thought, that has been frozen over for ages, is at length breaking up under the powerful rays of the great sun of science, and all the ice is running at once.

—The natural wants of men are few, simple, and easily supplied—his artificial ones, infinite.

—Live not for self alone, but multiply yourself. He who lives for self, has a single friend. He who lives for a hundred others also, has a hundred and one.—S. A. Merrill.

ROMANCE AND GENERAL REFORM.

[SINGLE COPIES EIGHT CENTS]

VOL. X.—NO. 10.

BY R. T. M.

the sacerdotalism of the elders, which was
government. After the lapse of time there
hierarchy which developed into the
the priesthood. The resemblance of

And how much was indicated by the very titles of ministers. Think of the Protestants being called reverend, when Catholic priests are

From the Chicago Daily Times, May 18

A crusade against the preachers seems to have been inaugurated in Chicago. When the Baptist opposition to the Socialists and the Spiritualist lecturer unite, on the same Sunday evening, in the effort to break down the barrier which is supposed to exist between the world's worldness and the prince's holiness, there must be something in the wind. Such was substantially the case last Sunday evening. The Spiritualist naturally went a little further than the Baptist. The inference from his remarks was that the world is not only not any better than the rest of the people, but not even as good. In support of his theory, he proceeded to rake up some of the scandals which the pulpit has furnished lately, and it must be admitted that the pulpit has been very lax in this respect; he showed the inconsistency of those men who advance from howling Methodism to the most extreme liberalism, or recede from the most extreme liberalism to howling Methodism; that progress was the only true religion, and

Finally it was decided to arrest Heiler and place him in the asylum and see what the effect would be on the family. He remained there two or three weeks, and Dr. Van Dusen said that he was sound in all other respects save a religious mania, and on his suggestion, he was allowed to come and go to the institution as he wished, and after a while he did not come back.

The above named school is under the supervision of sister Bell Bush, a lady of talent, and an outspoken Spiritualist.—[Ed. JOURNAL.]

and the priesthood. The resemblance of a Catholic

Last fall, a man named John Helaler, a Ge

Finally it was decided to arrest Healer and place him in the asylum and see what the effect would be on the family. He remained there two or three weeks, and Dr. Van Dusen said that he was sound in all other respects save religious mania, and on his suggestion, he was allowed to come and go to the institution as he wished, and after a while he did not come back.

By F. B. Dowd.

Excluded from last week

love for friends gives peace and joy, why not
 extend your circle? "Why!" you answer, "the
 world is so deceitful and false! I have no con-
 fidence in it. How can I love those who hate
 and distrust me? Their very looks disturb me,
 and fill my soul with disgust! I fain would hide

I was about to close this article, when, as if by magic, a magnificent river flows past my feet. Its waters are dark, swift, and eddying in currents; a mighty forest stands dark and gloomy

"Man must return from whence he came,
There, no escape, so down we'll glide.
All things are past -- to God the same ;
In much and crystal truths reside.
Nor will we dream of crystal shore
Beyond the range of knowledge gained ;

—“From Natural Grace?” Yes. He that
lives with Nature, shall abound in graces of both
body and mind; but Nature is the cause and
not the effect.—S. A. Merrill.

PORTLAND, OREGON.—J. W. Peters writes.—
and the JOURNAL such an expounder of abstruse
facts that I feel like introducing it to some of
neighbors.



subject referred to, will have any more weight with the public than the opinions of any other *three ordinary men*, but to indicate the tone, or sentiment of the public, reflected through the press.

It is apparent to observers that our *secular press* never goes so far in advance of the people. They to some extent reflect public sentiment, but never keep up with public pioneers. Such work devolves upon the *Religio-Philosophical Journal*, and other independent newspapers.

This article in the *Daily Times* shows that public sentiment entertains Darwin. If *Gov. Foster* desires to make a record that will stand the test of science he makes a great mistake in catering to men of but moderate talents, however high they may stand in the estimation of superstitious devotees of an *idiotic system of theology*.

Darwin will live upon the page of history, while such men will be forgotten.

Darwin's works are for sale at this office. See catalogue, or price list, in another column of this paper.

Laura V. Ellis.

A subscriber writes:—

"Have you seen 'Correspondence of the Presbyterians'—'Spiritualism Explored'! If you have, and think it worth a notice, attend to it! The substance of it is: A Mr. Ellis and his daughter, from Springfield, Mass., held meetings in Wheeling, Va., and after they left, a young man in one of the stores there, did all that Miss Ellis did, by sleight-of-hand, &c. There seemed to be great jubilation over it in that old hunker town."

REPLY.—No; but we have seen denunciations by another correspondent, and yet have every reason to believe, from reports published in the *Banner of Light*, and letters from many close investigators, that Miss Ellis is a very excellent medium, notwithstanding a certain defunct *quasi-Spiritualist* paper, during the last moments of its pre-*exstintant* death throes, denounced her through a correspondent, as an impostor.

Willis, the Spirit-Artist.

Mr. Willis is yet at the gallery, corner of Clark and Madison street, taking spirit pictures. He is having good success. Those who desire good pictures, should at once avail themselves of the opportunity of procuring them before he leaves the city.

Those at a distance, who desire the likeness of a friend, can send a lock of their hair to him, and follow the directions in his advertisement (to be found in another column of this paper). If he gets no spirit picture, he refunds the five dollars sent to him.

We have no hesitation in vouching for his being a *genuine spirit artist*.

D. W. Hull

Has published a "Pamphlet on Christianity, its Origin, Nature, and Tendency, Considered in the Light of Astric Theology." This little work of seventy-five pages is as compact as the meat in a nut, and equally as nourishing. It is written with great care, brief, concise, and in every particular to the point. It will be a valuable addition to our literature, and clasping hands with the "Common Sense Thoughts" of Denton, and the "Bible in the Balance," by Fish, they will form a grand army of aggression, and will do much toward breaking down superstitious notions and eradicating false teachings.

Charles H. Read,

The wonderful medium for physical manifestations, or the "Mysterious Man," is now in the city of Chicago, and will make engagements to hold seances at any place within a hundred miles of Chicago. He will also hold private or public seances at the residences of those who desire it in this city. He can be addressed in care of this office.

Lettr of Fellowship.

On the 12th of May the RELIGIO-PHILOSOPHICAL SOCIETY granted a Letter of Fellowship and Ordination, in legal form, to Bro. O. S. Lont, of Mazonie, Minnesota, authorizing him to solemnize marriages in due form. Brother Lont is well recommended as a speaker.

"The Descent of Man."

This remarkable book by Charles Darwin, is having a very great sale, the demand being greater than the supply thus far. We have secured one hundred copies, which will fill the orders on our books, and we shall hereafter be able to fill our orders without delay, we hope. See advertisement in another column.

Dr. Kayner

Having got settled at the beautiful village of St. Charles, Illinois, is healing the sick with his usual good success, and lecturing. We cheerfully recommend the Doctor, as a highly educated and skillful clairvoyant physician, and an able and eloquent lecturer. To our friends in Northern Illinois who wish to hear a good lecturer on the Spiritual Philosophy, we would say, correspond with the Doctor.

St. Charles, Ill.

We are in receipt of a large number of letters, saying that the writers and many of their acquaintances are intending to make their homes in the above-named beautiful town. It is located on Fox river (one of the most beautiful streams of pure water in Illinois), and only thirty-seven miles by railroad from Chicago.

Come on, Brethren. Let us have one of the most delightful towns in the world, with a majority of Spiritualists.

Secure lots for permanent homes while they are to be had cheap. A better location for mechanics or those who wish to do business in Chicago, and live cheap, can not be found. Good farms in the vicinity, range from \$40 to \$80 per acre.

Letters addressed to Jones & Bundy, at this office, will be promptly answered.

